



5. INDEA is -a giver among the girers of thou-
sands : VABUNA Is to be praised among those who
are deserving of laudation.
6. Through their protection we enjoy (riches),
and heap them up ; and, still, there is abundance.
7. 1 invoke you both, INDEA and VASUNA? for
manifold opulence. Make us
victorious (over our
enemies).
8. INBRA and YABUNA, quickly bestow
happiness
upon us ; for our minds are devoted to
yon both.
9. May the earnest praise which I offer
to IISTDEA
and YAEUNA reach you both, — that
conjoint praise
which you (accepting,) dignify,

ANUVAKA V.

StoA I. (XYIII.)

The metre and *jRishi* as in the preceding. The first
five stanzas
are addressed to BSAIMA&ASPATI, associated, in
the fourth,
with. IKBBA and SOUA, and, in the fifth, with them
and DAS-
SB3&A : the three next are addressed to
SADASASPATI ; and the
ninth, to the same, or to ITASASAISSA.

1. BEAHMANASPATI/ make the offerer of
the **liba-**

& The Scholiast furnishes us with no account of

the
station
or
functio
ns of
this
divinity
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etymol
ogy
will
justify
Dr.
Eoth's
definiti
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him, as
the
deity of
sacred
prayer,
or,
rather,
perhap
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of the
text of
the
Veda ;
but
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modifie
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of one
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those
alread
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recogn
ized,

and, especially, of *Agni* is doubtful. His giving -wealth, healing disease, and promoting nourishment, -are properties not peculiar to him ; and Ms being associated with *Indra* and *Soma*, whilst, it makes Mm distinct from tkern, leayes Mm

XXXIT.